one view, like the other, is not so much erroneous as it is defective. Let us clothe the Divine Being with as bright a robe of loveliness as we please; but let us not pluck from him, meanwhile, his sceptre and his crown, or represent him as indifferent alike to evil and to good.

We have endeavoured to go down deeper than the mere floating feelings, in which, as in a shining atmosphere, so many envelop a body that is truly dark in itself, and call it the God of Light. (1.) There are arrangements of Divine providence by which God is visibly seen to restrain, to correct, and punish mankind. (2.) There is a law in the heart, which leads the possessor to approve of that which is morally good, and disapprove of that which is evil, and that even when he is neglecting the one and committing the other; and all this points to a righteousness in the Divine character, which is no less essential to his nature than his benevolence. (3.) There is an evil conscience which charges the possessor with guilt, and reveals impending judgments, while it makes known no method of atonement, and the whole pointing to an offended God. These are facts pressing themselves on our notice from without and from within, and which we are not at liberty to leave out of account, in forming a basis on which to construct our idea of God.

Taking these facts along with us, we rise above a Divinity, the mere creation of sentiment. Such a God—with reverence be it spoken—were not worthy to rule this great universe. We have sought to mount to the conception of a God fitted to govern the world, and to awe mankind into obedience and submission without any detraction from his love. True, he is a God on whom the eye of the sinner determined to continue in his sin does not delight to rest, and whom the wicked will hate just because they are wicked. But even in the very bosoms of Huch, God has a witness which testifies that his

character is very beautiful; and which declares that it would be good for man were his eyes so strengthened that he could gaze upon it with pleasure, and were his character shining in the light reflected from it.

There are not a few in our day who, instead of contemplating the true character of God, look merely at certain pleasing accompaniments ; arid, instead of the true light, allow their eye to rest upon the clouds gilded by his beams, and which fade,